THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground, and there to stand upright, where all other men are beaten down —this is divine and praiseworthy!"—SENECA.

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THE GOSPEL MESSAGE.

"IF I am satisfied with my church, would you have me change?" is a query frequently put to our missionaries. The question seems rather thoughtless to us, in view of our claims to be the true Church of Christ. It is sometimes earnestly asked, and is therefore deserving of consideration.

Some men are perfectly content to work like slaves during the week, if only they are paid enough on Saturday to keep them supplied with tobacco and ale. This is because all the enjoyment they get out of life is connected with such things—in fact, these men really live for the pipe and the glass, and they are entirely indifferent to higher things. A feast of unlimited sperm oil and gun drops, with perfect immunity from the digestive pangs which in the natural order of things would follow such an excess, is perhaps the highest idea of heaven a hungry Eskimo would entertain. Give him this and he is satisfied. But educate him and unfold to him his own wonderful possibilities and powers, and never again will he be deceived by his former ignorant oblivion. Many men are perfectly content with a humble position and salary until they learn of something better. Immediately they begin to chafe and fret; their wages shrink to meagre insignificance, and their work becomes uncongenial.

Anyone who will earnestly study and compare the doctrines of his church with the principles and ordinances set down by Christ as necessary to salvation, will cease to rest satisfied. A dim knowledge of this very fact causes many people to refuse to listen to our message. It is very strange that, while men with reputably

good judgment, will strive to learn the way by which they can gain a good position in this life, they are apathetic in their search for information concerning the immeasurably longer and more important life to come. The gospel of Christ is no mere matter of wealth or earthly advantage and comfort. We have the word of the Holy Scriptures on that point: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Heathens have at times grasped the importance of this knowledge more than the average Christian, and have had yearnings and longings toward their Maker. Many instances could be cited, but I single out the following: About 625 A.D., Edwin, the king of Northumbria, married a Christian princess. She, being exiled from fellow-worshippers, considered her mission to be the conversion of her pagan lord and his people. After some obduracy, he consented to submit the matter to his council of wise men. When the arguments had been duly brought forth for the God of the Christians against the cruel war gods, Wodin and Thor, an ancient alderman arose and voiced the sentiment of the council as follows: —"The life of man, O king, is as a sparrow's flight through the hall, when a man is sitting at meat in wintertide, with the warm fire lighted on the hearth, but the chill rainstorm without. The sparrow flies in at our door and tarries for a moment in the light and heat of the hearth fire, and then, flying forth from the other, vanishes in wintry darkness whence it came. So tarries for a moment the life of man in our sight. For what is before it, and what after it, we know not. If this new teaching tell us aught with certainty of these, let us follow it." The entire assembly was so deeply moved by the new hope which the words had kindled that they submitted to Christian baptism without more ado.

Religion is something more than the chanting of hymns and reading the scriptures. The acceptance of the true gospel is the all-important thing in life—in fact, it is one great reason for our existence. Are we going to prove our worthiness before God by keeping our second estate or not? Many say that they are satisfied with their church, that they like the service and the appointments of the building. They admire the eloquence and manners of the minister. That is all very well. We have no wish to disparage the good work being done by other churches. But they overlook the fact that that gift of oratory and that personality are the only claims the minister has to authority. Be a man ever so fluent or pleasant, those qualities will never make him an ambassador from the Lord. He must be divinely called, "as was Aaron."

On the other hand, be a man ever so humble, no one will deny the right of the Lord to make that man his instrument. Strange to say, the Lord often prefers the latter class. Moses was no orator. John the Baptist was comparatively uncultured. Peter was an unlearned and despised Galilean. Such examples might

be multiplied; but these men possessed one rare quality—humility before the Lord. They were unaffected in manner, and therefore presented the bare facts as moved upon by the Holy Ghost. Who after all, is more eloquent than an honest worker, speaking under the divine influence and out of the fullness of his heart? A polished orator may attract with graces; the humble man compels with sincerity. John Bunyan had no tutor save his Bible; but he spoke with conviction, and his great name and work live to-day, while many a smoother and more artful speaker has passed into oblivion.

Our missionaries have no excuse for preaching in the nations of the earth if they have not the only true plan of salvation. They have never studied for the ministry, and if you take away the Spirit of God, upon which they so absolutely depend, their power and vigor—even the very message itself—are swept away. If our elders have nothing better to offer than what is already possessed by the world, their labors are entirely unnecessary.

In conclusion, I would say that humble searching and prayer will give to anyone a knowledge of the divine truth and importance of our message to mankind. "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." Every faithful Latter-day Saint possesses this priceless testimony, and they have received it in the only way it could possibly be given—namely, by immediate revelation.

Wigan, England. HERMON J. WELLS.

THE SONG OF THE RIGHTEOUS.

THE singing and other musical parts of our religious worship should never be allowed to lose their rightful position through neglect. It is a question whether or not enough attention is given to this most important feature of the worship of the Latter-day Saints. I am often led to seriously contemplate the words of the Lord in this day, wherein He declares that there are blessings to be obtained for thus praising our Maker. Allow me to quote the passage dealing with the subject in hand: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." How beautiful the thought, how expressive the language, and how coveted should be the blessing! The very soul of our Redeemer is made to rejoice by the songs of praise of His faithful saints! When we listen to the sweet strains of music, how they seem to vibrate with every fibre of our beings, carrying with them a peaceful, heavenly influence, till we feel that the evils of the outside world have flown, never to molest this perfect rest again. A prayer unto God—accepted before the Throne of Grace, and shall

be answered with a blessing upon our heads. Do you desire a blessing, ye faithful saints? Here is a channel through which it may be obtained.

The great events recorded upon God's scroll of life were heralded by the singing of angelic voices. "Where wast thou, Job, * * * when the morning stars sang together?" This was prior to the organization of the elements forming this earthly planet. Picture a scene upon the lonely plains of Judea, with the shepherds quietly tending their flocks, when they were startled by the melodious voices of a vast concourse of angels singing, "Glory to God in the highest!" So very suitable to the occasion—and it surely was their prayer to the Eternal Father. Who can say that it did not receive divine approbation? When God had restored His gospel to the earth for the last time, and commanded that a temple should be built to the Most High, it was within its walls that angelic voices were again heard by mortal man. Speaking under inspiration in our days the apostles have expressed themselves upon the subject of singing in our services. Upon a recent visit to London, President Rudger Clawson said: "This singing is accepted of the Lord as true worship." This is in perfect harmony with recorded revelation in our Church works.

It is well in the selection of music for our services that only the best composers' works be used. In my opinion, a true religious nature must be possessed by the writer, so that divine inspiration may characterize his compositions. For example, the hymn "Come, come, ye saints," was written by W. Clayton on the tongue of a wagon, where the saints of God had assembled in a desert whither they had been driven. Every line breathes inspiration, as though prompted by a heavenly messenger. Such hymns are inspiring to sing in meeting together upon the Lord's day. Let it not be said that singing is "second class matter" in our churches, or that upon any occasion it may be dispensed with. Just as well say, "Father, we need no blessing to-day."

"Oh, what songs of the heart we shall sing all the day,
When again we assemble at home."

London. LEO M. COOMBS.

IN THE LIGHT OF REASON.

IN the light of reason and common sense, the tenets of "Mormonism" appeal to all persons who have the faculty of fair judgment. Judged without religious bias, they serve as a torch to lighten the pathway to further research. Investigate "Mormonism," you who fail to find satisfaction in the wrangling sects and factions of the religious world. In so doing you have nothing to lose and everything to gain. For it is written, "Seek ye first the kingdom of God and His righteousness, and all these things

shall be added unto you." It is also written, "Seek and ye shall find."

It is the claim of the Latter-day Saints that the God of heaven has set up His kingdom on the earth, according to the prophecy of Daniel, and that He is preparing a people in His own way as subjects of that kingdom. Judged in the light of reason and of the Holy Scriptures, this gives comfort to the souls of those who seek to know the truth of these things, for it brings to their knowledge the fact that God does not sleep, but that His purposes in the earth are reaching consummation. Even the planets move to fulfill His great design. Chance has no place in the plan of the universe.

The light of reason is the light of the Spirit of God, which lighteth every one that cometh into the world. If God has spoken from the Heavens concerning this world, then reason will verify the truthfulness of those revelations of His mind and will. Sure and certain is His truth. Nothing can fall if He wills it to stand. The Lord God has spoken, whether you believe it or not—and it shall be known of all nations when he pours out His judgments upon them, because of their waywardness. If the tenets of "Mormonism" are not reasonable, do not accept them. But first be sure that prejudice has no place in your heart.

In the light of reason the startling stories concerning "Mormonism" that have gained currency in the world—I say, in the light of reason, they are simply ridiculous. The twentieth century, with all its advances in knowledge and civilization, would not tolerate such a people as the "Mormons" are given out to be by these scaremongers. The "Mormons" do not hide under a bushel, but they are set upon a hill and may be seen and known of all men for what they are—a sober and industrious people, God-serving and God-fearing. As a people, they are seeking to serve the present age. Their aim is not to be praised of men, for the reverse is the case, but to find satisfaction to their souls by serving their God to the best of their knowledge. They are imbued with the light of reason—a people who have accomplished much, and who will yet accomplish greater things in the land of their inheritance. The light of reason shines in the countenance of every true Latter-day Saint, and wins them place in the front ranks of the noblest of men.

Salt Lake City. AUBREY PARKER.

"MORMON" V. GENTILE.

UNDER this heading a correspondent of the *Withernsea Times* writes as under of a meeting held in the Assembly Rooms, Withernsea (Hull conference), on Tuesday evening, March 19th, 1912, when an audience of about one thousand people gathered to hear what the elders had to say in reply to their critics and opponents:—

To the Editor, *Withernsea Times*.

Dear Sir,

Being at the meeting on Tuesday night convened by the Mormons to explain their religion, I have come to the conclusion that there is something in Mormonism which the other religions of the town lack. In the first place, may I point out that these Mormons have as much right to free speech as any other religious body. Not belonging to any sect or creed myself, I simply went along to the meeting out of curiosity, therefore I can honestly claim that I went unprejudiced. After taking a seat in the Assembly Rooms I fell to studying these Mormon brethren, all of whom appeared to be fine, vigorous, healthy men, clean-limbed and clear-eyed, active and clean-looking. Certainly these men did not look like women-despoilers or men engaged in the white-slave traffic. After the chairman's remarks, I was surprised to find the speaker, who was going to champion the Mormon cause, a mere boy of 20 years. I had expected to find a Mormon veteran, grizzled, and very much married (anything up to 100 wives if local reports can be relied upon). How did this boy-Mormon champion his cause? From start to finish he conducted it with the wisdom of a Solomon, finally out-generaling the parson with the stratagem of a Napoleon. This fact in itself speaks volumes. Here we see a boy of tender years, with the learning, moral stamina, and pluck, standing before a hostile audience, giving the whole history of Mormonism as practised in the past and present days. During this young man's discourse I was very much impressed by the rudeness of a local church clergyman, whose sense of English fair play seemed somewhat dulled. Now, sir, in the name of all that's fair to a religious gathering, what would have happened had this taken place in a Church of England service? Would the annoyance have been tolerated in the way the Mormon speaker tolerated it? I think not. "Fortune favors the brave," we are told, and no doubt we had an exhibition of this in the following exchange of questions between the Mormon and parson, which I think all fair-minded persons who were present will agree when I say that the parson "wasn't in it." A very humorous incident happened when the Mormon caught the parson, red-handed, omitting a number of verses of scripture which were of importance concerning the Mormon teaching. After questioning the Mormon for upwards of twenty minutes concerning his religion, which the Mormon defended manfully, vigorously, and concisely, proving everything up to the hilt, the parson was evidently nonplussed, the key note of his bugle being "Brigham Young." Why rake up polygamy? a thing that's been obsolete for twenty-two years. Haven't we had reports in the newspapers recently of a clergyman who left his wife for another woman, and was disrobed for the same reason, also other reports of gentleman of the same creed committing unnatural and disgusting offences? Are not these offences worse than polygamy, if even it did exist to-day? Why not let obsolete things be buried? Any sane man or woman knows that polygamy is impossible to-day, even in Utah, and is quite as mythical as the whale swallowing Jonah and Jonah living to tell the tale. Now, sir, it is quite refreshing in these days of sterile religion to find a clean-living and brotherly race of men, who come out into the world to preach the gospel without money and without scrip; surely this is following the steps of Christ. I wonder how many bishops would sacrifice their £6,000 a year and palace to do this? I am afraid the smaller

paid employees of the church would be found wanting in a case of this kind. Had the Mormon speaker taken a hand in the mud-throwing he would no doubt have laid it thick on the parson by the end of the meeting. In conclusion, I endorse a gentleman's remark, which I heard at the close of the meeting, which was this: "The Mormon plays good cricket," and I add to it, "The parson was clean bowled."

Truly yours,

Withernsea. ONE OF THE CROWD.

A GOOD WORD FOR THE "MORMONS."

TO THE EDITOR "MILLENNIAL STAR."

Dear Sir,—There has come under public observation another bitter attack upon the Church of Jesus Christ of Latter-day Saints in the form of a serial story entitled, "The Sin of Utah," a fiction by Winifred Graham. As one who has had the pleasure of knowing quite a number of these elders, being closely connected with them in more ways than one, I felt I could not let this opportunity pass without offering my deepest sympathy to you against such a great injustice. As William G. Jordan once said, "Right must ever fight its way against the world; Truth must ever walk alone in its Gethsemane; Justice must bravely face its Calvary, if it would still live in triumph after all efforts to slay it. Love must ever, in the end, burst forth in its splendor from the dark clouds of hate and discord that seek to obscure it. Every great truth in all ages has had to battle for recognition. If it be real it is worth the struggle. Out of the struggle comes new strength for the victor: always remembering that trampled grass grows the greenest." My reason for upholding these "Mormons" is this: Since I came in contact with them my knowledge of the Holy Scriptures has greatly advanced: my love for my fellowmen has increased: and I am learning to follow the teachings of Christ. Therefore, I stick to the bridge that carried me over. If they want to say anything of the "Mormons," they should know them, and not condemn a thing before they see it, which is the rule of our English press and pulpit. Jarman said awhile ago to clear these "Mormons" out of the country—in fact, he advised us to throw them into the sea; and still stand up and call this Christian England. "There is so much good in the worst of us, and so much bad in the best of us, that it becomes none of us to talk about the rest of us." We have just enough religion in us to make us hate, but not enough to make us love. "If each before his own door swept, the village would be clean." In concluding let me repeat these beautiful lines:

"O God, that men could see a little clearer,
Not judge too harshly when they cannot see:
Oh God, that men would draw a little nearer
To one another,—they'd then be nearer Thee.
And understood."

Yours respectfully,

Hill Street, Pontnewynydd, Pontypool, TOM ROBERTS.
March 11th, 1912.

P.S.—I would like it to be clearly understood that I am not a "Mormon."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 4, 1912.

EDITORIAL.

BRINGING OTHERS TO THE TRUTH.

THE duty of endeavoring to bring others to a knowledge of the truth is one of which we need occasionally to be reminded. Not only those who are laboring directly in the ministry, but also every member of the Church, is under obligation to do his share in this work. A true appreciation of the gospel, as it has been restored to the earth in these days, and a desire to contribute to the glory of our Heavenly Father, should lead us to do our utmost to advance the interests of His kingdom. To receive the truth and obey it will bring to us blessings that cannot be conceived of, both here and hereafter. To be the means of bringing others to a knowledge of the same, that they also may be blessed, will vastly increase our own happiness and be a source of increasing joy through all eternity. It is true that there are many discouraging conditions to be met with in endeavoring to get the truth before many people. We must not forget, however, that we have enlisted under the banner and are followers of the meek and lowly Jesus, who set aside His heavenly glories, and came to earth to teach mankind and to work out the true plan of life and salvation. The world generally, and His own race in particular, rejected Him; but His heart was filled with love for the world, and, though despised and scorned, He loved and prayed for all, and finally died that the world through Him might be saved. Although not understood or appreciated by His contemporaries, yet the beauty and majesty of His life and teachings are being recognized more and more as time goes by. His faithful followers were put to death, but their example has been an inspiration to the world. They gloried in the truth, and labored with all their might to bring mankind to a knowledge of the same. They partook of the spirit of their Divine Master, and consecrated their lives and energies to the work of bringing souls to Him.

The same glorious gospel has been restored to the earth in these days. The Church of Jesus Christ of Latter-day Saints has been entrusted with the sacred message. Its elders and members have labored continuously, from its first establishment, to get the true plan of salvation before the world. Thousands have received and obeyed the truth, and expressed their gratitude to the Lord, and also to those who were the immediate instruments in placing it before them. These in their turn have testified to others, and

thus increasing thousands have heard the joyful tidings. While the gospel brings light and joy to all who receive it, yet those who have been privileged to lead others to the truth have ever testified to the surpassing joy that has come to them as a result of their labors in the interests of the souls of others.

A revelation from the Lord, given in this dispensation, sets before us very clearly the importance of laboring to win the souls of the children of men for God and truth. It also sets forth the supreme, eternal joy that such labors will bring to those who perform them. This is beautifully expressed in the following words: "If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy if you should bring many souls unto me." (Doc. and Cov. 18:15, 16.) These are the words of our Lord and Savior, and they should be to us a reminder and an inspiration to endeavor earnestly to bring others into the way of salvation. Who can estimate the joy it will bring to the hearts of those who have so labored, to realize that they have earned and shall surely have the eternal love and gratitude of those who have been blessed through their efforts? In the dark times, when those we love and would gladly lead in the paths of truth, turn their backs upon us and despise our message, it is well to remember how our Savior acted under similar conditions, and also to recall His words, as quoted above, which were given for our encouragement and guidance. Much could be said upon this beautiful theme, but the following lines, written anonymously, are as impressive and inspirational as anything we have seen:—

THE STARLESS CROWN.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose:
I thought, whilst slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance fill'd my room.
A gentle touch awaken'd me—a gentle whisper said,
"Arise, O sleeper, follow me;" and thro' the air we fled.
We left the earth so far away, that like a speck it seem'd,
And heavenly glory, calm and pure, across our pathway stream'd.

Still on we went—my soul was rapt in silent ecstasy;
I wonder'd what the end would be, what next should meet mine eye.
I knew not how we journey'd thro' the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls, most glorious to behold,
We pass'd thro' gates of glistening pearl, o'er the street of purest gold:
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining street, sweet music fill'd the air,
And white-robed saints with glittering crowns, from every clime were there;
And some that I had loved on earth stood with them round the throne.
"All worthy is the Lamb," they sang, "the glory His alone."
But fairer far than all beside, I saw my Savior's face:
And as I gazed He smiled on me with wondrous love and grace.
Lowly I bow'd before His throne, o'erjoy'd that I at last
Had gain'd the object of my hopes: that earth at length was past.

And then in solemn tones He said, "Where is the diadem
That ought to sparkle on thy brow—adorn'd with many a gem?
I know thou hast believed on Me, and life through Me is thine,
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow:
For every soul they led to Me they wear a jewel now!
And such *thy* bright reward had been if such had been thy *deed*,
If thou hadst sought some wand'ring feet in path of peace to lead.

"I did not mean that thou should'st tread the way of life alone,
But that the clear and shining light that round thy footsteps shone,
Should guide some other weary feet to My bright home of rest,
And thus in blessing those around, thou hadst thyself been blest."

* * * * * *

The vision faded from my sight, the voice no longer spake,
A spell seem'd brooding o'er my soul which long I fear'd to break.
And when at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelm'd beneath that vision's awful might.

I rose and wept with chasten'd joy that yet I dwelt below,
That yet another hour was mine, my faith by works to show;
That yet some sinner I might tell of God's eternal love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself but Him who died for me!"
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."

It may be added that the pervading thought of the above verses is strictly scriptural. In Daniel eighth chapter and third verse we read: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Aside from the glory that shall come to those who have been instrumental in leading others in the paths of truth and righteousness, the knowledge that they have contributed what they could, according to their abilities and opportunities, to the glory and extension of our Father's kingdom, will undoubtedly be a source of joy and satisfaction through all eternity. Here and now, while we are surrounded by countless thousands who are blinded by the evil one or by the cunning craftiness of men, is our grand opportunity to bear faithful witness to the truths of the everlasting gospel, and point out to our fellowmen the principles through obedience to which they may be saved and exalted in the kingdom of God. H. I.

A PARTING WORD FROM ELDER THOMAS E. MCKAY.

As is doubtless known to our readers, Elder Thomas E. McKay was some time ago honorably released from the presidency of the Swiss and German mission, and has since, within a month, returned to his home in Zion. President McKay was a faithful, energetic worker and devoted servant of the Lord and accomplished a great and noble work in his field of labor. He was much beloved of the elders with whom he associated and enjoyed the entire confidence of the President of the European mission. He will indeed be greatly missed in the mission field, but returns to Zion with the love and blessing of all his many friends, missionaries and saints in Europe, who will ever be interested in his welfare and will pray for his continued and unbounded success in the ministry at home.

The following excerpt from a letter written by President McKay for and published in the German *Stern* is characteristic of the man, contains some striking and impressive statistics and will be read with thoughtful and appreciative interest by our readers, to whom it is heartily commended.

RUDGER CLAWSON.

"To-day, February 29th, 1912, at 2:30 p.m., our boat left the port at Liverpool. In a few hours all sight of European shores will have vanished from view. It will be three years next Tuesday, March 5th, since I arrived at headquarters in Zürich. The following statistics will give an idea of the work that has been done during the three years 1909-1910-1911:—

"Number of families visited in tracting, 762,422; number of gospel conversations, 594,002; number of tracts distributed, 2,199,320; number of books distributed, 94,466; number of hall meetings, 11,429; number of cottage meetings, 3,552; number of open-air meetings, 175; number of priesthood meetings, 2,190; number of fast meetings, 1,962; number of elders released, 231; number in field, December 31st, 1911, 169; number of members now on record, 6,120; number baptized during the three years, 2,431.

"I think our elders, as well as our members and friends, have just cause to be proud of this splendid record. We shall be disappointed, however, if it is not greatly improved upon during the next three years.

"This is a beautiful world after all—God's world, and it's His work in which we are all engaged. You have heard this testimony from me many times, but I want to bear it again. I love you all; and my only desire has been, and is now, and always will be to help you; to do and say those things that will help you to be happier; that will bring us all nearer our Father in heaven."

CHOOSE always the path that seems rightest, however rough it may be.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish annual conference was held in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow, March 31st, 1912. The following were present: President Rudger Clawson, of the European mission; Elder Frederick R. Woolley, of the Liverpool office; President Willard Richards and fifteen traveling elders of the Scottish conference; also Elders George B. Chambers and J. V. Ford of the Newcastle conference. Elder Samuel Smedley was unable to attend on account of sickness.

The first session commenced at 10:30 a.m. by singing, "Earth, with her ten thousand flowers." Prayer by Elder William E. Moss. Singing, "Did you think to pray?"

The sacrament was administered by Elders John B. Taylor and Adam M. Hunter, during the passing of which the congregation sang the sacramental hymn, "Jesus, once of humble birth."

President Richards welcomed the saints and friends, and stated that he was pleased to have an apostle of Jesus Christ in their midst.

Elder Joseph Waite read from John 17: 3, "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Said that if we desire to know God, it is necessary to keep His commandments. Bore testimony to the truthfulness of the gospel.

Elder Joseph A. Smith bore witness that the Church is guided by the hand of God in these latter days. Said the Latter-day Saints enjoy all the gifts and blessings which the Savior conferred upon the Primitive Church.

President Clawson spoke upon the personality of God. Said He is the Father of all mankind, and we are made after His image. Explained the attributes of God; that He is merciful, gracious, unchangeable, a God of truth, no respecter of persons and that He is love.

Closing hymn, "Beautiful Zion, built above."

Benediction by Elder James E. Chapman.

The afternoon session commenced at 2:30. After the opening exercises,

Elder F. R. Woolley dwelt on the apostasy. Showed how the people turned away from the truth and spoke of the long reign of spiritual darkness that followed. The Reformation brought to the people religious freedom and prepared them for the restoration of the gospel.

President Richards presented the general and local authorities of the Church, who were unanimously sustained.

President Clawson announced the honorable release of President Richards, which action was sustained by the unanimous vote of the conference, together with an expression of appreciation and a blessing.

President Clawson spoke upon the law of baptism, showing that "man must be born of water and of the Spirit, or he cannot enter into the kingdom of God." Said the Book of Mormon and the Doctrine and Covenants are witnesses to the truth of the Bible. So also there are three witnesses of the virtue and efficacy of the ordinance of baptism, both in heaven and on earth. The three that bear witness on the earth are the spirit, the water and the blood; and the three that bear witness in heaven are the Father, the Word and the Holy Ghost. In conclusion President Clawson exhorted the elders and saints to be humble and diligent in their duties.

President Condie, in accepting the position of conference president, asked for the assistance of all in his responsible position.

Closing hymn, "The Spirit of God like a fire is burning."

Benediction by Elder Gilbert Powelson.

The evening session commenced at 7. Sang "Come, come, ye saints." Prayer by Elder Paul S. Richards.

The Conference Clerk read the labor and statistical report for the past six months.

President Richards showed how the Savior set up His Church and gave the people apostles, prophets, teachers, etc., to be continued, as Paul said, until all should come to a unity of the faith. These same offices have been restored to the earth in this dispensation. Joseph Smith received the Priesthood from Peter, James, and John, which gave him authority to administer in the ordinances of the gospel. Closed by bearing his testimony and bidding farewell to the saints and friends.

Elder George B. Chambers showed that the restoration of the gospel is in fulfillment of scripture. He explained the dream of Nebuchadnezzar and its interpretation by Daniel.

President Clawson said if there had been no apostasy there would be no need of a restoration of the gospel. The Latter-day Saints did not get their authority from any other church, but by direct revelation from heaven. Said that people should "Prove all things and hold fast that which is good." You can tell if a man is a true prophet by the fulfillment of his prophecies.

The conference was brought to a close by singing, "We thank Thee, O God, for a Prophet." Benediction by Elder J. V. Ford.

On Saturday, March 30th, 1912, President Clawson met with President Richards and the traveling elders of the conference. The elders reported their labors, and President Clawson gave many valuable instructions.

PAUL S. RICHARDS, Clerk of Conference.

WE live in a world which is full of misery and ignorance; and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.—T. H. HUXLEY.

FROM THE MISSION FIELD.

Releases and Departures.—Elder David W. Cummings, of the Swiss and German mission, has been honorably released and sailed for home March 29th, 1912, per s.s. *Virginian*. Elders T. F. McDonald and William Johnson, of the British mission, have been honorably released and sailed for home March 30th, 1912, per s.s. *Caronia*.

Annual Meeting of the Dublin Relief Society.—President T. C. Jones, Elders Jesse Crosby and H. Fred Egan, Jr., met with the Dublin Relief Society (Irish conference), in their annual meeting, on Sunday, March 17th, 1912. After the opening exercises and the sustaining of the local officers, President Minnie Baker gave the annual report, which showed the society to be in a flourishing condition. President Jones gave some timely instructions, and pointed out the necessity for that organization. Elder Jesse Crosby also spoke, giving some illustrations of the good work the Relief Society had accomplished.

Successful Socials.—A successful farewell social was held in Unity Buildings, Smyth Street, Westgate, Wakefield (Leeds conference), March 16th, 1912, in honor of Elder George B. Sheffield, who has been honorably released to return home. The hall was filled with saints and friends. An interesting program was rendered, and a good time was enjoyed by all. Elder Edward L. Fullmer presented to Elder Sheffield, in behalf of the saints and friends, a beautiful gold locket and other presents. He responded feelingly, and all joined in wishing him God-speed on his homeward journey.

On Monday, March 18th, 1912, a social was given by the Dublin Branch Relief Society, in commemoration of the seventieth anniversary of that organization. A splendid program was rendered. The Sunday School primary class rendered the greater part of the program, doing excellent work. A few adults also participated. Refreshments were served by the society, after which games were indulged in and much enjoyed by all. The social was a decided success.

An enjoyable social was held at 47 Scotch Street, Carlisle (Newcastle conference), on March 25th, 1912, in order to liquidate some of the branch debt. The program consisted of songs, recitations, dialogues, etc., as well as a sketch, entitled "Suffragettes," which was the banner piece of the evening. The hall was crowded with saints and friends. President Lichfield was also in attendance, and expressed himself as being well pleased with the condition of the branch. After singing "God Save the King," all departed, feeling well satisfied. A sum of over one pound was realized.

An enjoyable farewell social was tendered by the saints and friends of the Walsall branch (Birmingham conference), on March

16th, 1912, to Sisters Lily Owen and Elizabeth Clarkston, prior to their leaving for Zion. A good program was rendered, after which refreshments were served and some lively games were indulged in by all. The departing sisters were each presented with a traveling rug, as a token of esteem from the saints and friends.

District Meeting.—President J. B. Walkley with five traveling elders held a district meeting at St. Albans (London conference), on Sunday, March 24th, 1912, at 2:30 and 6 p.m. President Walkley welcomed all present and invoked the blessings of the Lord upon them. Elder E. G. Chamberlain spoke upon the restoration of the gospel, and showed from secular history that the dream Nebuchadnezzar had, as recorded in the Book of Daniel, had been fulfilled. Sister Emma J. Walkley said that in order to obtain the blessings of the gospel it was imperative that we be obedient to its laws. When we realize the rewards our Heavenly Father has in store for those who are faithful, our persecutions seem very meagre. Elder C. E. Jones proved that revelation is the medium through which the Lord directs His work here upon the earth, and is essential for the guidance of His people. Elder Victor Austin said it is essential that we have a true conception of the character and attributes of God. Showed from the Bible that the God the ancient saints worshipped was a personal being. At the evening session Elder Carl Eddington spoke upon the second coming of Christ, and said that we should ever be ready to meet Him when He comes in His glory. Elder George O. Stoddard spoke upon the resurrection, and showed that in order to come forth with the just at the first resurrection, it is imperative that we live up to "every word that has proceeded forth from the mouth of God." President Walkley said we are all the children of God, and His magnanimous purposes were to have us enter again into His presence. Whenever He has rejected a people it was on account of their disobedience, and if we are diligent in keeping His commandments He will pour out blessings upon us that we are scarcely able to contain. Elder E. G. Chamberlain rendered a solo at each session, which added greatly to the spirit of the meetings.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIII.—DEATH AND BURIAL.

I. THE MARCH TO GOLGOTHA. (Matt. 27: 32-34; Mark 15: 21-23; Luke 23: 26-33).

II. JESUS ON THE CROSS.

1. Between two malefactors. (a) In fulfillment of prophecy (Isaiah 53: 12). (b) The promise to the penitent thief (Luke 23: 43). Note the fact that paradise is not the permanent abode of the blessed (see "Articles of Faith," note 5 to lecture 21, page 405).

2. The official superscription: (a) *Jesus, King of the Jews* (Matt. 27: 37; Mark 15: 26; Luke 23: 38; John 19: 19). Note the meaning of the popular abbreviation: I N R I or, by using the letter "J" in place of its ancient equivalent "I," as this becomes: J. N. R. J.:—"Jesus of Nazareth the King [rex] of the Jews." (b) The objection of the Jews to this inscription, and Pilate's curt insistence.

3. The derision of the people and their priests. (a) "*He saved others, himself he cannot save*" (Matt. 27: 39-43 and references thereto). (b) Unjust, inasmuch as Christ's sacrifice was voluntary and love-inspired. (See "Articles of Faith" 4: 10 and references there given).

4. Thoughtful of His mother (John 19: 26, 27).

5. The agonized cry (Matt 27: 46; Mark 15: 34).

6. The dying words (Luke 23: 46; John 19: 30).

III. THE EARTH MOURNS.

1. Darkness over the land.

2. The veil of the temple rent. (See Matt. 27: 45, 54; Mark 15: 33; Luke 23: 44-45; compare Amos 8: 9; Helaman 14: 20-28; III Nephi 8: 5-25).

NOTE: In connection with this part of the lesson study "Articles of Faith," lecture 4, and references therein given.

IV. THE BURIAL. (Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 38-42).

1. The kind offices of Joseph of Arimathea and of Nicodemus (Matt. 27: 57-60: Mark 15: 42-47; Luke 23: 50-56; John 19: 38-45).

2. A hurried interment. Note the cause of hurry—the approach of the Passover sabbath, on which it would be contrary to ceremonial law to leave a crucified body on the cross.

3. The tomb sealed and watched. (a) Purpose of this precaution (Matt. 27: 62-66 and all references thereto). (b) Absurdity of after-claim that the body was stolen (see (Matt. 28: 11-15).

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